

SCP. 45,393

REPORT OF THE MISSION

OF THE

PRESBYTERIAN

Board of Foreign Missions

TO THE

CHINESE AND JAPANESE

ON THE PACIFIC COAST.


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JULY, 1885.

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SAN FRANCISCO:  
BACON & COMPANY, BOOK AND JOB PRINTERS,  
Corner Clay and Sansome Streets.  
1885.





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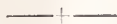
**PRESBYTERIAN CHINESE CHURCH,**  
Stockton St., bet. Clay and Washington Sts.

**SAN FRANCISCO.**

Services at 11 A. M. and 7:30 P. M.

Sabbath Schools at 12:15 and 6 P. M.

# MISSIONARIES.



REV. A. W. LOOMIS, D.D. and WIFE,

1505 Jones Street, San Francisco,

REV. IRA M. CONDIT and WIFE,

Los Angeles.

REV. ALEX. J. KERR and WIFE,

1224 Jackson Street, San Francisco

REV. W. S. HOLT and WIFE,

82 1/2 Yamhill Street, Portland, Oregon.



# NATIVE HELPERS.



SHING CHACK.....Oakland and Sacramento.

TAM YE GAM.....San Francisco.

YIP WAN SHANG.....“ “

NAM ART.....Traveling.

NGO CHEW FONG.....“

## MISSION STATIONS.

San Francisco,  
Oakland,  
Los Angeles,  
Sacramento,  
San Jose,  
Santa Rosa,  
Napa,

San Rafael,  
Alameda,  
Placerville,  
Anaheim,  
Orange,  
San Buenaventura,  
Portland, Oregon.



## CHURCHES.

- THE PRESBYTERIAN CHINESE CHURCH, of San Francisco,  
Stockton Street, bet. Clay and Washington Streets.
- THE PRESBYTERIAN CHINESE CHURCH, of Oakland,  
264 Thirteenth Street.
- THE PRESBYTERIAN CHINESE CHURCH, of Los Angeles,  
Wilmington Street.
- THE PRESBYTERIAN JAPANESE CHURCH, of San Francisco,  
118 Golden Gate Avenue.



## ELDERS.

- LOI MONG.....San Francisco.  
FONG DOON.....“ “  
SHING CHACK.....Oakland.  
DANG HUNG.....“  
WONG SHIU.....Los Angeles.  
J. MORITA, } .....Japanese Church.  
K. MITANI, }



# SAN FRANCISCO.

REPORT PREPARED BY REV. A. J. KERR.

The work of the Presbyterian Board of Foreign Missions among the Chinese on the Pacific Coast was begun by the Rev. Wm. Speer, in November, 1852. Dr. Speer had been in Canton as a missionary, but was compelled to return on account of impaired health. By his knowledge of the language and of the people he was prepared to enter upon his work here at once.

In November, 1853, a church was organized, consisting of four members, and during that year a commodious and admirably situated Mission House was erected at the corner of Stockton and Sacramento Streets. The building contains a chapel, school rooms, apartments for Chinese assistants and the studies of the missionaries. Services were conducted regularly on Sabbath and during the week, and a small dispensary was opened in which three Christian physicians, Drs. Ayers, Coon, and Downer, gave their services regularly. A paper for the Chinese was published by Dr. Speer. It was printed usually in English on one side and in Chinese on the other.

In 1857 Dr. Speer's health again failed, so that he was compelled to go East. During an interval of about two years the Mission was suspended owing to the difficulty of finding a suitable man to take charge. In 1859, however, the Board induced the Rev. A. W. Loomis to undertake the work. He had been a missionary in China from 1844 to 1850, and was well qualified by his knowledge of the people—their religion, habits, superstitions, etc.—but the dialect he had used was different from that spoken by the Chinese who were coming to our shores. The Cantonese dialect had therefore to be learned, and the work carried on at the same time. Of the little church

only two members remained, so Dr. Loomis's first efforts had to be directed to "strengthening the things which remained, that were ready to die." Chapel services were resumed, and have never since been omitted; an evening school for Chinese young men was organized, which is still successfully carried on, and regular visiting and tract distribution were begun, to be continued to the present time. Mrs. Loomis also began a system of visitation amongst the Chinese women, and had a class of girls who came to the Mission House for instruction. She also had occasional meetings of Chinese women and children in the chapel, which were addressed by the native assistant.

Converts were gained very slowly. During the first two years only one was baptized. The Chinese, like other people, had come to the "Golden Hills" not to learn the Christian religion, but to get some gold and return to their native land to live in ease the rest of their days. The amount of patience and resolution required to carry on the work was such as would have crushed any ordinary man. But the need of patience was not confined to the early days of the Mission. If one wishes to get an adequate idea of the obstacles to be overcome, he must add to the difficulties which are usually encountered in a typical western mining town, the *errors of heathenism*, and remember that superadded is the feeling of wrong which must rankle in the minds of even those who become Christians at the hatred and suspicion with which they are regarded on this coast.

After a few years, the seed having taken root, additions to the church were more frequent. In 1870 the Mission was reinforced by the arrival of the Rev. I. M. Condit, and the work, which had grown too large for one man, received a new impetus. The evening school increased, and both the missionaries were able to travel more than heretofore into other cities and towns in the State, and organize schools and branch missions. Mr. Condit had been a missionary in Canton, and his accurate knowledge of the language and fine powers of presenting the truth added much to the value and interest of the services.

In April, 1876, Mr. and Mrs. Condit went to Los Angeles, and organized a large and successful mission there. About a year later they returned, on account of impaired health, and in Oakland organized the church to which Mr. Condit still ministers, and of which an account will be found later on.

About this time arose the fierce persecution of the Chinese, when scenes too disgraceful to be dwelt on were enacted on the streets, along the highways, or wherever an unoffending Chinaman might be met. The members of the churches were often stoned on their way to attend the services, and the attendance at the schools decreased considerably, because the pupils were in fear of their lives.

Incessant labor and the seeds of malaria contracted in China broke down Dr. Loomis' health, and he was compelled with his wife to go East and to Europe to recuperate. During the year and a quarter of their absence, in 1877-'78, the mission was managed by J. G. Kerr, M.D., of Canton. The Rev. H. V. Noyes, also of Canton, then in this country for his health, did excellent service in Sacramento and Los Angeles.

In 1882, the time having come, in the judgment of many, for an enlargement of the work, the building long occupied by the First Presbyterian Church, on Stockton Street, between Clay and Washington Streets, was purchased by the Board for the use of the church, and in the fall the Rev. A. J. Kerr, a recent graduate of Princeton, was sent to reinforce the mission. He began at once the study of the Chinese language, and engaged in regular work in the school and church.

The new church is a fine brick structure, is well furnished, and has nearly seven hundred sittings. It was opened in November of that year. An account of the services published in *The Occident* said: "Long before the appointed hour the Chinese began to assemble, and at eleven o'clock the large building was full. Every available seat was occupied, chairs and settees were placed in the aisles, scores stood up, and many more were unable to get in." Several clergymen, among whom were the Rev. D. Vrooman, formerly a missionary in Canton and Australia, Rev. Dr. Gibson, of the M. E., and Rev. Dr.

Hartwell, of the Baptist, Chinese Missions, Mr. McCoy, of the Y. M. C. A., and the Rev. Albert Williams, beside the missionaries and two native assistants, took part in the services. It was an occasion of joy to all who were present.

For months the crowds continued to attend, but as many came only from curiosity, it was not surprising that some should get up and go out during the progress of the service. For about a year and a half, however, the congregations have been growing in regularity, quietness, and attentiveness, and now average in number about four hundred in the morning and one hundred and ten in the evening. At first some would come in and sit down, wearing their hats. They did not know any better, never having been, in all probability, inside a Christian place of worship before. Now, any one who should do so would be smiled at, and requested by some neighbor to remove his hat. A few still leave before the close of the service, but they are usually servants or others who are required to work.

The morning congregation is an interesting sight, and one which awakens deep feelings of thankfulness in every Christian who sees it. On one side, in front, sit the thirty-five girls from the "Home," under the faithful and devoted care of Miss M. Culbertson. They are in their places and usually sing a familiar hymn before the services commence. Beyond them are the married Christian women, sometimes to the number of a dozen or fifteen, with their lively and interesting children. On the other side of the church, in front, are the Christian men, each with a copy of the Scriptures, from which he reads the Psalm, or follows the minister while he reads. Behind them usually sit the pupils of the Evening Mission School, and some of the boys of the Occidental and Union (Globe Hotel) day schools. Back of these is the crowd of heathen, many of them still idolators, some in a transition state, some quite favorably disposed toward Christianity. The organ is on a corner of the pulpit platform, and is presided over by a Chinese merchant, a member of the church, and former pupil of the school. On the other side of the pulpit hang the hymns, printed on sheets, in characters so large that all may see and sing in unison. One of the elders

is precentor, and though the time may not always be perfect, nor every note precisely struck, yet the hymn, whether in Chinese or English, is sung heartily, and lifts one up in worship as really as though it were lead by a paid choir in an Eastern city. In the preaching of the Gospel we are assisted by our two Chinese teachers, whose fidelity and Christian spirit are recognized with thankfulness to God. The Rev. Mr. Condit has, also, by exchange, preached several times, and always to deeply interested audiences. A concert for Foreign Missions is held on the first Sabbath evening of each month, when several addresses are usually made, and a collection taken up. The Sacrament of the Lord's Supper is celebrated four times a year.

Two Sabbath Schools are taught, one after the morning, the other before the evening service. The attendance during the past year was one hundred and sixty-four, and though not large, has been encouraging. It would be twice this size were it possible to secure competent teachers. Situated as the Mission is, at a distance from the other Presbyterian Churches, it is difficult to get those who are interested to attend at the school hours.

There have been received into the Church since its organization: by baptism and confession of faith, 158; by letter, 27; total 187. 53 have been dismissed to other churches, of whom 4 have returned; 7 suspended, and 17 have died; present membership, 114—of whom 25 are absent from the city at present. One of those suspended has been restored, and another, while under suspension, was received by a sister denomination.

Of course, these numbers do not show the total results of the work of the Mission, because in many of the interior towns, as well as in some Eastern cities, there have been baptisms almost every year as the direct or indirect work of this Mission. Of those baptized 26 are girls or women, and of these all but two are, or were, members of the "Home." This work for women and girls has reached its present successful condition from very small beginnings. Its history may be traced from the early efforts of Mrs. Loomis, already mentioned.

Twelve years ago the Ladies' Occidental Board began organized work, and since then, under their efficient management, the number of girls and women under instruction and care has been constantly increasing. Marriages are contracted between these Christian girls and male members of the church, and nearly a score of Christian homes have been established in this way. The church has, besides the above, twelve baptized children, to whom it looks with much hopefulness.

The church prayer-meeting is held on Saturday evening, and is followed by a half hour devoted to singing.

The great obstacle to the growth in Christian grace of many of our members seems to be Sabbath desecration. We have had recently much reason to mourn the low standard of Christian character shown by some, especially in their observance of the Lord's Day. Heathenism, whether in China or California, knows no Sabbath, and Church members are made to feel in business the competition of heathen customs. Many of their American patrons seem to have as erroneous views of the Lord's Day as the heathen, and the tide of Sabbath desecration runs high all through this State.

Renewed testimony has been received during the past year to the Christian character of some of our absent members, and to the widespread influence of the work. At least eight who, during the history of the Mission, were converted and had commenced their studies here, have returned to Canton to take a regular course of education. We believe six of them have proved acceptable preachers, while two are physicians; one of the former is now the installed pastor of the Second Presbyterian Church of Canton, and one of the latter is the head assistant in the hospital of our Board in the same city. The late Rev. Dr. Damon said the best preachers and the most influential church members they had had for many years in the Chinese Church in Honolulu came from this California Mission. Last year's report said, in reference to Fong Doon, one of the elders of the church, on the eve of his departure for China: "It is safe to say that no man in Chinatown was more respected for his Christian character, and none exerted a wider influence for



the truth." Recently, a young man, who has been a member of our church for about two years, and who formerly resided in San José, and attended the Mission school there, has been taken under our care as a student for the ministry. He is studious and bright, and manifests an earnest Christian spirit. He knows a good deal of the Word of God, and is anxious to learn. He studies English and Chinese in the day school, and in the evening is under the instruction of one of the missionaries. The Rev. S. J. McPherson, D.D., of Chicago, kindly provided by special means for the boy's expenses during the past six months.

So it appears that while the work has some difficult and discouraging features, it has also many glorious encouragements and proofs of blessed usefulness.

The benevolence of the church has increased, especially during the last few years, in a marked manner. When the floods did so much devastation in North China about two years ago, our Mission contributed \$540 for the relief of the sufferers (over \$800 were contributed for this purpose by the Presbyterian Chinese of California). About the same time \$85 were given for the erection of a chapel in an interior city in the province of Canton, whence some of our members had come. At a union meeting in our church, \$62 were collected for the American Bible Society. One hundred dollars were sent last year to Los Angeles, to aid in the erection of the Chinese church under our Board in that city. The causes of Ministerial Relief and Home Missions have been remembered, and during the last two years \$366 have been contributed directly for Foreign Missions; while the amounts given to aid sick brethren and to pay the funeral expenses of those who died, have approximated, during the same period, \$100.

Special meetings, sociables and receptions, held in the church, have long been a marked feature of our work. At Chinese New Year a union meeting, conducted by the native Christians, is held every year. Miss Cable, who goes from house to house accomplishing work as effective as it is laborious, has had pleasant entertainments for the fifty Chinese children, chiefly little girls, who are under her instruction; Mrs. Loomis, aided by

other ladies of the Mission, has arranged reunions of the Christian women and their friends, which have proved delightful occasions.

The most noteworthy reception of the past year was the celebration, on Sept. 15th, of the twenty-fifth anniversary of Dr. Loomis's work in the Mission. The church was filled almost to overflowing with Chinese and Americans, among whom were several of the ministers of the city. Other missions were well represented. Beautiful decorations, Chinese and American flags, wreaths and flowers, appeared in every available place. The singing was spirited, and the addresses excellent. One of the first speeches was by a Chinaman, in behalf of the old scholars, testifying to their love for Dr. Loomis; another was by a Chinese merchant, one of the influential members of the church, and teacher of a Bible class in the Sabbath School. He spoke in behalf of the church and congregation. Having referred to the small beginnings, the serious obstacles, and the discouraging trials of the work, he continued: "And yet his work has been a success, even as we business men speak of success. Much more, I think, is it a success in God's eyes. Nearly two hundred have been received into this our church during these twenty-five years, but the number is hardly a measure of the multitude who have learned the way of life. We know that there are hundreds scattered all through this country who know of Christ because Dr. Loomis preached Him to them. . . . But it is not the church alone that I represent to-night. I speak also for the Chinese generally, and I say that the Chinese people of this city know that no man has been a better friend to them than Dr. Loomis. From the very first he has been the one to whom we could go for advice and help." An address was also given by the Rev. Albert Williams, the founder and first pastor of the First Presbyterian Church, and who, through all these years, has been a warm friend of the Mission. He testified to his own and his brethren's esteem and love for Dr. Loomis, and their deep interest in his work.

The Rev. I. M. Condit spoke in behalf of the Mission. His



address was published in full in *The Occident* of September 24th, and contained such a comprehensive statement of the work and the means by which the results have been accomplished, that we wish it could be reprinted here in full. Two extracts only are given :

“The work is of a character to draw on the very life-blood of one’s soul. Those who are pastors of churches among our own people cannot appreciate what this means. Those who are in the line of regular missionary labors on heathen ground cannot do so. Neither can those who merely teach the Chinese for half an hour on the Sabbath. It is a peculiar work. There is nothing else like it at home or abroad the world over. It is all a drawing out process, and nothing coming back in its place. It lacks the stimulus of intellectual effort, which to one with any brains is no small matter. It lacks the support and pleasure derived from responsive social companionship. It is the treadmill work of teaching the simplest elements of our language in the school, night after night, year in and year out, going through the same endless round, and making no advance ; the scholars of to-day gone and new ones taking their places to-morrow. It is preaching the simplest elements of the Gospel over and over again, picking up a few pebbles only on the shore, without being able to launch out into the deeper waters of truth. It is feeling the selfish reason which brings these people first to the Mission, and only continues to bring many of them. It is the ignorance, lowness, superstitiousness, indifference, dislike of the Gospel, money-lovingness, which pervades their whole nature, as they are first come in contact with by the missionary. It is seeing them come to the chapel, and not knowing whether you will ever see their faces again. It is the jargon of dialects that they speak, and the difficulty of appreciating their ideas and feelings ; and, too, of not knowing how much they understand and appreciate of ours. All this and much more makes me say that our brother’s twenty-five years of faithful, plodding, earnest work, under these peculiar circumstances, renders the tribute to it of this occasion a most eminently proper one to offer. . . .

“But the work has had its compensations. As you stand, Dr. Loomis, to-day, amid this band of Chinese Christian brothers, and see their earnest endeavors to live Christian lives, and think of others who have died triumphant deaths, and gone to heaven as surely as a soul has ever entered there, and think of others scattered over most of the States and Territories of our land, and still others in China, and these men living by the gospel which they learned in this Mission—I say it has a glorious compensation for every sacrifice which has been laid upon the altar, for every shred of knowledge which has been withheld from the brain, and for every drop of blood which has been drawn from the soul’s life.”

After this came an address by one of the elders, Mr. Loi Mong, during which, on behalf of the Church, he presented Dr. Loomis with a handsome gold watch, bearing an appropriate inscription. After an affectionate and affecting response, in which the Doctor declared that he did not recognize himself in all the kind things that were said concerning him, a reception was held, at which refreshments provided by the young men were enjoyed.

House to house visitation, tract distribution, visiting the branch missions in interior towns, and the Chinese in villages and on ranches, where no local effort is made for their instruction, are regular duties of the missionaries. In this outside work they are efficiently aided by the three men who act as colporteurs and lay preachers—Shing Chack, Nam Art, and Ngo Chew Fong.

It is a real pleasure to go into some of the Christian homes, but visiting the heathen is, for the most part, exceedingly laborious work. One has to go into cellars and garrets; from wealthy stores to dens of opium; up filthy stairways and through smoky halls; along offensive alleys and into dark lanes. But we are glad to say that no one of the ladies of the mission has ever received, even in the lowest places, anything but the most respectful regard. Of course, heathenism and filth do not prevail everywhere. In many places neatness and

order reign as in American houses ; and Christian homes present, as a rule, a striking contrast to those of the heathen.

A second part of the work is educational. A school for young men meets every week day evening, except Saturday, from 6.30 to 9.10 o'clock, in the Mission House, 800 Stockton Street. It has always been an important factor in the mission work. In it, besides the importance of the education imparted, the missionaries get acquainted with young men, meet inquirers, and give them special instruction in religious truth. While a large majority of the scholars are only beginners, classes in arithmetic, grammar, geography, history, essay writing, and the Bible have been maintained. No tuition is charged, and, as in all such schools, the pupils at first attend, not to learn the Gospel, but to advance their own interests. To accomplish our purposes, therefore, the last twenty-five minutes of each session are spent in religious instruction—singing, learning the Commandments, the Lord's Prayer, the Beatitudes, the Apostles' Creed, etc., while on Wednesday evening an exposition of some New Testament passage is given in Chinese. All are required to be present and give their undivided attention to these instructions, and many learn to respect the Bible, love the songs, and join with reverence in the prayers. Much of the success of the school is due to the faithfulness and interest of the teachers, Mr. O. R. Coe, Mrs. C. T. Phillips, and Mrs. Donn-Ellen, all of whom have been connected with the school for years.

The number of scholars is not so large as before the Restriction Act went into force, but about two hundred and fifty have been on the rolls during the past year. The nightly attendance has varied from sixty-five to over one hundred, the average being over eighty. A large majority of the members of the church have come through the school.

There are besides two day schools for boys and girls regularly visited by the missionaries. The Occidental School of the Woman's Board is taught by Miss Baskin with a devotion and enthusiasm which are reflected by her pupils. The Union School, maintained by the Woman's Union Mission, is taught

by the Misses McFarland, who also conduct successfully a kindergarten for the little ones. These schools have somewhat over thirty pupils each, and the older ones show a good knowledge of the Bible and its teachings. In the home and school for girls the teaching is in English, but regular religious instruction is given in Chinese.

A third division of the work of this mission may be termed miscellaneous. It includes a sort of agency for the Chinese, Japanese, Siamese, and Corean missionaries and their friends. Those on the field send us orders to have filled; and their friends at home make use of us as forwarders. Letters, freight, and packages of all kinds are consigned to our care; Custom House and insurance matters, and the varied resulting correspondence, must be attended to. For the going out and returning missionaries we are also called upon to render frequent service. This secular business has become a serious tax upon time and strength; but some agency here seems to be necessary.

Numerous letters from all parts of our country are received weekly, some begging special information for mission concerts; others asking for instructions as to how work may be done for the Chinese; while many come from our own absent members and former scholars. Eastern tourists are frequent visitors at our church, and are always welcome. We wish more of them would come. It is a strange, not to say sad, commentary on Christian visitors to our city, that they will pay a detective to conduct them "through Chinatown," and will imbibe what he and others like him may say regarding the Chinese, but will never, seemingly, think of the other side, or inquire whether there be such a thing as a church for these people. And scores of such visitors will go through the slums of San Francisco, who would never dream of visiting, either from curiosity or benevolence, the low places of their own eastern cities. The Chinese themselves recognize this inconsistency, and not unfrequently speak of it.

## OAKLAND.

REPORT PREPARED BY REV. I. M. CONDIT.

The Oakland work was entered on in 1877 by Rev. Ira M. Condit and Wife. Before this there was a flourishing Chinese Sunday School in the First Presbyterian Church, under the Rev. Dr. Eells, who always took a warm interest in Chinese work ; and also an evening school during the week. Thirteen Chinese had been baptized and received into the First Church. For the new Mission a lot was purchased on Thirteenth Street, and a chapel and dwelling erected thereon. February 10th, 1878, the chapel was dedicated in the presence of a large audience of Americans and Chinese. The evening school was moved into the new Mission House. It soon doubled its numbers, and had 70 scholars in regular attendance. July 7th, 1878, a Chinese church of 16 members was organized by a committee of the Presbytery of San Francisco. Shing Chack was elected Ruling Elder. At the first Communion service 13 were added to the church. Of these 7 were by letter, and 6 by profession of their faith in Christ. There never has been a Communion without some additions to the church. The highest number baptized at any one time was 11. The whole number who have been received since the organization is 90. Of these 65 have been added by baptism. The present membership is 66. Two from this church are now in the East studying for the ministry. Some are scattered over different States and territories of our own land, and some are in China. Letters are often received from many of them, telling of their being still faithful to the Saviour, and of the good that they are trying to do to their countrymen. One of them, from the northern part of the State, when on a visit here, showed the Missionary a paper signed by forty of the best citizens of the town where he lived, testifying to his good character in reference to some trouble he had had from bad men when trying to open a new store. Those who return to China often have to suffer much persecu-

tion for the name of Christ. One, on his return to China, married a heathen wife, to whom he had been betrothed years before by his parents. She so hated the Gospel that, at the instigation of her friends, one night, while he was asleep, she tied him to the bed, and was going to kill him. He awoke in time to save his life. Afterwards she was converted, and became with him a faithful Christian.

The church now has, in addition to the original elder, Shing Chack, a second one named Dang Hung. He is a very earnest and devoted Christian man, and his influence over the members is most excellent. It is his purpose soon to return to China, and spend some time in studying the Bible at our school in Canton, in order to prepare himself better for evangelistic work, at his own charges, in his native district.

There are six weekly services connected with the work. Two of these are the regular ones on Sabbath morning and evening. In the morning many are prevented from attending, as, in the homes where they work, their time is not their own; but in the evening the chapel is well filled. A brief service is held, and a short sermon preached on Wednesday night at the close of school. On Saturday night, as there is no school, a Bible study and prayer-meeting is held. These week-day evening meetings are well attended by all the Chinese Christians who are within reach. A service for many years has been held at a jute mill in East Oakland. Formerly 800 Chinese were employed there, and often 200 have been present at the service. Now the number at work is much smaller, but they are still visited on Sabbath afternoon, and a number of them attend the Sunday and evening schools. All these services are in the Chinese language.

The evening school, held every night of the week but Saturday, from seven to half past nine o'clock, is for teaching English. This formerly numbered as many as 70 or 80 scholars. The Sunday School also numbered as many as 100 in regular attendance. Since the Restriction Law was passed, preventing new Chinese from coming, and as old scholars are scattering, the number is not more than one-half what it used to be.



Still, the schools are interesting. The Sunday School has seven Bible classes, and some of the classes have six and eight scholars in them. As many as twenty-five verses from the Bible are repeated by as many different scholars. These schools solve the great problem of how to get hold of the Chinese, and bring the Gospel to bear upon them. They want to learn English, and so they will come. Some object that they only come to learn English in order to help them to make money. Well, let it be so. If they cared not for English, how could we get to them or they to us? Let this selfish motive bring them, as the loaves and fishes brought many to Christ when on earth. We mean more, and the Lord meant more, than giving them a little English. We have seen them, by the scores, come to the school only for this end, but the Gospel took hold upon their hearts, and they became some of our very brightest Christians.

When the Chinese become converted they are liberal in giving to various objects of benevolent and Christian work. During the famine in China, the members of our church gave \$130 for the sufferers. They gave, also, \$30 to send a poor, sick brother back to China. They gave \$40 toward building a new Chinese church in Los Angeles. Including Foreign Missions and congregational purposes, they gave last year \$175, which, for those who are poor, and have families to support in China, is more in proportion than is given by many of the churches of our own people.

## LOS ANGELES.

Los Angeles ranks next after Oakland in the importance and extent of the work done. The Mission organized by Mr. and Mrs. Condit was, on their departure, passed over to the United Presbyterian Board. But most of the young men who had been connected with the Mission were unwilling to change their church relations, and, at their own expense, rented rooms, maintained religious meetings, and sustained an evening school, while they attended services and Sabbath School, as they had

done in the First Presbyterian church. This state of things being likely to continue, the pastor of the church, the Rev. J. W. Ellis, with his session, advised the Board to encourage the school, and arrange for proper supervision. Accordingly, the present teachers, Mrs. Noble and her daughter, Miss Boone, were secured, and the school has been conducted by them with excellent results. Two years ago the young men were set off from the First Church and organized into a Chinese church by the Presbytery of Los Angeles, and immediately began active measures to secure a church building for themselves. By the aid of their brethren in other places \$1,200 were paid for a lot, and a chapel has been erected at an additional cost of \$1,100—part of which sum was, however, given by the Board of Church Erection. Forty-three in all have been baptized here, and the enrolled membership of the school is about sixty-five. Early in the past year the church felt the depression caused by the bad conduct of one of its members, and later a quarrel between two other members brought much disgrace upon the little company of Christians. "They have been patient and faithful under trials and discouragements which would have overwhelmed less brave souls," write the teachers; and Mr. E. H. Hyde, one of the faithful friends of the Chinese in California, says: "This is one of the best-working churches on the Pacific Coast." A native helper, Nam Art, has for some time past ministered to the church. Services are held on Sabbath morning and evening, while a good Sabbath School is taught by faithful teachers. The prayer meeting on Saturday evening is fairly attended, and the secular school is closed every evening with religious instruction and exercises.

Mr. and Mrs. Condit will hereafter, for a time at least, make their headquarters at Los Angeles.

## SACRAMENTO.

The work begun in Sacramento as early as 1863 by occasional visits of the Rev. A. W. Loomis, D.D., was continued by



various colporteurs down to 1870, when a Sabbath School was begun in the Westminster Presbyterian church. Sit Moon, who more recently was pastor of the Chinese church in Honolulu, Sandwich Islands, was one of the earnest workers here. The first to unite with our church was a fisherman, who was baptized in 1869.

The presence of a Chinese population of about two thousand led to more aggressive movements, and a large room was rented and an evening school established in 1872. From the first the work has been encouraging. No year has passed without some making a profession of their faith in Jesus. For a while Quan Loy, one of the converts and students in the San Francisco mission, was stationed here as Native Helper. He afterwards went to Canton, where he completed his studies, and where, two years ago, he was ordained and installed as pastor of the Second Presbyterian Church of that city. His memory is still precious in Sacramento, among the Chinese and American Christians alike. Forty-one have been received into the church from the beginning. They have in most cases proved themselves faithful Christians. One is now preaching the Gospel in China, another is in Honolulu, still another is an active member of the church in Oakland. Others are in the East. Wherever they have gone they are witnessing for Christ. The school at present is taught by Mrs. E. F. Wilder. She is also superintendent of the Chinese Sunday School, and teaches the Chinese women in their homes every week, in connection with the Woman's Occidental Board. In every place she is earnest and efficient. The school has now an attendance of about thirty scholars. Religious exercises are held at the close of every session, and regular services are maintained on Sabbath evening. At present Shing Chack, the elder of the Oakland church, is preaching here. A beautiful organ was recently purchased by the young men, and two of them have learned to play it with skill. Three have been added to the Westminster church by baptism during the past year. The Mission has always been warmly fostered by this church, and especially by the pastor, the Rev. H. H. Rice, who regards this portion of his

parish as important as any other. He has given much time and valuable counsel to the Chinese work in his city.

## SAN JOSE.

The Mission in San Jose was begun in November, 1871. Mrs. M. S. Carey has taught the evening school and has visited among the Chinese women in the place for thirteen years. She has had assistance frequently from several warm friends of the Master's Kingdom, some of whom, though now in eastern homes, maintain their deep interest in the work. The school had at one time eighty scholars enrolled, but the average attendance has been much less. Thirty members of the Mission have been baptized either in San Jose or other places. Three have died—two in China, one in San Jose; the latter a notably triumphant death.

Counting the special instruction with which each session of the evening school closes, there are eight religious services every week, in which the instruction is, for the most part, in the Chinese language.

Mrs. Carey has kept up a valuable correspondence with absent members. The responses reveal, for the most part, a warm Christian spirit. One of them says: "I like to read the Bible, for it tells me of God who gave his dear Son, Jesus Christ, to die for me. I hope you will pray for me, that I may be kind and try to do good, as my Saviour did. Before I learned about Jesus, I worshiped false gods, the work of men's hands. I thank you for teaching me all good things." Some time ago the Mission was burned, as all believed, by hoodlums, and Mrs. Carey wrote to some of her old pupils about it. Wong Seung answered as follows: "You tell me old school be burned, and you have to move in other house, and many boys gone other country and much expense now. I give you twenty dollars for what you like. God give you strength, and help you teach more boys about the true God." Another in Idaho wrote: "Dear Teacher: You know the time I send that *one* dollar; the reason, I

was very poor and just make enough to defray all debts. I now drop five dollars in helping to support the school. I work in hotel ; when I get done [in the evening] I go to wash house, have a meeting. Very hard to get them to believe in Jesus. They say to me, 'What a foolish boy you are ! What kind of knowledge have you in your head ? Who tell you believe in Jesus Christ and love God with all your heart ?' So I explain good many things for them as well as I can. I hope God will bless you. This is my prayer. CHAN AH SHEUNG."

A gentleman in New York city says : "You will be pleased to learn that your friend and pupil, Gong Ging, has made a profession of his faith in Christ, and been received into this church. We have several Chinese members who give evidence of sincere faith in Christ. The Redeemer has blest your labors and heard your prayers."

Three years ago, when Nam Art was serving as Chinese assistant in this school, he slept in a little room connected with the Mission and took his meals at the store of a Chinese merchant who was a worshiper of idols. Day after day Nam Art talked to this man of the gospel, and one morning was surprised to find him at the door of his room before he was up. The merchant came to say that he had decided to throw away his idols and worship the true God. Later he was baptized, and now he is a good student of the bible, does his best to explain it to others, and is witnessing a good profession.

## SANTA ROSA.

The Mission in Santa Rosa has had an interesting history. In 1878, some of our members, one of whom was Soo Hoo Fong, had a laundry there, and, in order to keep up their own knowledge of English, and induce others who knew not Christ to come and learn, they built a room for a school close by their wash house. Some Christian workers from the Presbyterian church volunteered to teach a few evenings in each week, and in the Sabbath School on Sunday. The school grew in an en-

couraging manner. After a while it was raided by hoodlums, and the property of the school destroyed. This, however, did not discourage the young men. Money was collected, a room rented, and a regular teacher, Mrs. W. Y. Wilson, engaged for three evenings in the week. Mrs. Wilson has been untiring in her work, and, with the assistance of some who kindly volunteered to assist her, much good has been accomplished. It was here that Nam Art, who has proved both in China and California such a popular and successful worker, received much of his education. And from this little school have gone out several earnest Christians, who, in other places, have exerted a wide influence. One of them is now a preacher under another Missionary Board in the province of Canton. Nearly a dozen have been baptized, and five are now nearly or quite ready to profess Christ openly.

The school occupies a comfortable chapel with a room for a native helper attached. A successful effort was made last year to purchase the building with the corner lot on which it stands. \$1,040 were paid, and the title vested in the Board. Of this sum \$50 were contributed by the scholars, \$100 were given by the Presbyterian church. The Rev. F. M. Dimmick, formerly pastor of the church added \$140; and the remaining \$750 were secured by the Rev. V. A. Louis, of Boston, whose interest in Chinese evangelization is unflagging.

## NAPA.

Napa has long had a Chinese Sunday School, maintained by devoted Christian workers in the Presbyterian church, of which the Rev. Richard Wylie is pastor. In 1881, during the absence of Mr. Wylie, the Rev. V. A. Lewis became acting pastor for two years, and his influence and earnest efforts brought the work into new prominence, and to its present flourishing condition. A pleasant and comfortable brick chapel, with the lot on which it stands, were bought for five hundred dollars, one hundred dollars of which were contributed by the

Chinese themselves ; and the rest was raised through the efforts of Mr. Lewis, several friends in Napa contributing liberally.

The Sunday School numbers in the winter time thirty scholars. In the summer many of the Chinese scatter out into the country to work, so that the schools are not so well attended.

The evening school is held several nights of the week, and is taught by volunteer teachers, who are devoted friends of the work. All expenses of this station are met by the Chinese themselves. They also gave a contribution toward the new church in Los Angeles. Eighteen Chinese have been received into the church from the beginning, and three during the past year. One of the Chinese merchants of Napa is among the converts. He is an active and liberal Christian. He married a woman from the Home, named Sau Lon. Several years ago she was picked up by Mrs. Condit on the streets of San Francisco, a little waif, and taken to the Women's Home. She has developed under faithful teaching, until now she is a Christian woman, wife and mother.

The work in Napa is a bright example of what might be accomplished in many places by Christian people for the evangelization of the Chinese. The work from the beginning has been without expense to the Board, and the results accomplished are of an excellent and lasting character.

## SAN RAFAEL.

In San Rafael a small evening school was begun in 1882, which soon grew to over twenty scholars. It has been taught by volunteer teachers, chiefest among whom is Miss Walker, whose devotion to the work is beyond praise. A Sabbath school is held in the Presbyterian Church lecture room at six o'clock, and is carried on by some faithful teachers, among whom are the Misses McDonald. A Bible Class is taught by the pastor, the Rev. Arthur Crosby. As the fruit of the work, several young men have professed Christ and been baptized,

some in San Rafael, others in Oakland. A good deal of interest exists at present among the scholars, and large results are hoped for.

## ALAMEDA.

Work was begun by our Board in Alameda in 1884, by the opening of an evening school. Mrs. Frazer has given the use of a room in her house for the school, and also teaches every night in the week without any compensation. A member of the Oakland Chinese church has given an organ which he owned to the school. The school has had forty scholars in it since its organization, and now averages twelve every night. One of the scholars, formerly taught by Mrs. Wilson, after giving good evidence of being a Christian, has recently been baptized. The school has been much aided by one of the Oakland Christian young men, who now lives in Alameda. The school already needs a larger room.

## PLACERVILLE.

A Chinese Sunday School is held every Sabbath in the Presbyterian Church of Placerville. Mrs. Curry, wife of the pastor of the church, and Mrs. Isbeel are the earnest spirits in maintaining the Chinese work in this place. During the past year they have raised \$33.50 for this purpose. One interesting feature of the school is, that it is largely composed of Chinese children, and not grown men, as is usual in other places.

## SAN BUENAVENTURA.

At San Buenaventura a small school has been taught for more than two years by the Rev. and Mrs. F. D. Seward. They have labored zealously, teaching not only the English language, but also giving such Christian instruction, and mani-



festing such Christian friendliness, as cannot fail to produce results for the Master's Kingdom. One is spoken of as already a hearty inquirer after the truth. The work has been a voluntary labor of love, assumed in addition to the trying labors of a California pastorate.

## ANAHEIM.

At Anaheim a school was begun in May, 1883, by the Rev. J. M. Roberts, and has been taught five evenings in the week by him and his two young daughters. They have give instruction to more than fifty pupils. A Chinese class in the regular church Sabbath School numbers about six. More recently Mr. Roberts has been extending his work among the Indians, and Miss M. A. McCoy, in addition to her labors as teacher of the Spanish school, has voluntarily assumed the teaching of the Chinese.

## ORANGE.

A very interesting Sabbath School is maintained at Orange, under the efficient superintendence of Mr. J. S. Baldwin. More than fifty scholars have been taught some Gospel truth. The school now numbers about twelve, and is held in the Presbyterian Church, of which the Rev. Alex. Parker is pastor. Under the fostering care of church and pastor, it is hoped that much good will be accomplished.

## PORTLAND, OREGON.

The Synod of the Columbia, impressed with the need of organized work for the thousands of Chinese within its bounds, have at various times proposed that a missionary should be stationed at Portland, who could extend his work to the surrounding towns on the Columbia River and on Puget Sound. The Rev. W. S. Holt, for several years a missionary of our

Board in Shanghai, having been compelled to return home because of ill health, was sent to Portland in June of the present year, and has begun an evening school and Sabbath service, with favorable indications of accomplishing a successful work.

## JAPANESE MISSION.

In response to an urgent request from a committee of ministers and elders in San Francisco, the Board decided last December to establish a Japanese Mission in this city. Between two and three hundred Japanese are said to be already here, and a few are coming. Many of them have been under missionary influence in Japan, and are anxious to obtain further education in English.

About one-third of the whole number are connected with a sister denomination, and about seventy of the remainder are united in a "Gospel Society," organized in 1878. This Society rents a house at 118 Golden Gate Avenue, containing lodging, recitation, and reading rooms, and here a school has been taught four evenings in the week since December last, by the Rev. John Carrington, who is employed by the Board under the direction of the Chinese missionaries. He has about thirty scholars. Part of the time he has given instruction in theology to one of the young men, who desired to become a minister.

About the middle of last April a petition was presented to the Presbytery of San Francisco by the Christian men of this Gospel Society, praying that they be organized into a Presbyterian church. The petition was granted, and a committee appointed to receive the letters which might be presented, examine applicants for baptism, and complete the organization. This was done, and a church of 33 members was formed. Of these, 19 united by letter, and 14 by confession of faith and baptism. 6 have since been added by baptism, making the present number 39. Two elders were elected and ordained, and regular services are maintained on Sabbath evening. A Sabbath School and Bible Class are taught at 3 P. M. by Mrs.



Albright. An interesting prayer-meeting, conducted by the young men themselves, is held on Wednesday evening, and on Saturday evening a Gospel service, with an attendance of over forty, is led by Mr. J. B. Roberts, one of the elders of the Howard Presbyterian Church, to whose valuable counsel and untiring zeal much of the success accomplished is due. The Board is in communication with the Missionaries in Japan, with a view of securing a native minister to take charge of the Church.

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